

TO THE REV. N. BANGS, D. D.

DEAR SIR:—In a communication to the public, to whom I look as a medium so proper, as to him with whom I have been associated, for some time past, in conducting a religious journal—especially as my object is not to implicate you, or make you responsible for any sentiment I may advance.

It is well and extensively known, that the *Christian Advocate and Journal*, has been conducted on the declared ground of neutrality on some points of local and exclusive interest. It was thus, in reference to slavery and the agitated question of abolition. While connected with that paper, I did not feel an obligation to declare publicly, my sentiments on either of these points. But being differently situated at present, I feel it my duty to declare my views on both. I should have done this soon after leaving the city of N. York, in July last, when the substance of the following remarks was committed to paper (had it not been for the adverse and casual nature of the gospel, which I was bound to respect; and I thought also, that a little delay might be the safest course. Not that I can suppose my sentiments of any importance to the public; but God has laid a responsibility on each individual in the community, for the side he takes in every important cause, and for taking neither side where important interests are pending.

With respect to slavery as it exists, and is recognized by law in this country, I believe it is a sin, a great sin; and is easily proved to be such. It is a violation of every principle given to regulate the conduct of man with man. Some of these may be expressed as follows:—Love all mankind—Render to others what you claim for yourself—Be just and merciful to all—Instruct the ignorant—Love all mankind to worship God—Sympathize with the afflicted—Bear one another's burdens—Defend the cause of the oppressed—Regard the natural relation of husband and wife, of parent and child, of brother and sister. Who will say that moral principles are not involved in these precepts, or that these precepts are not violated by slavery, as it exists among us? Do we not see every where, that slaves are required to labor without pay?—that they are denied the natural right to acquire and hold property? What love can consist with holding our fellow creatures in abject slavery? What slaveholder will render to his slave what he exacts from him? What slaveholder will sympathize with his afflicted slave, bear his burdens, or defend his cause against injustice and oppression? Where is mercy, when human beings are taken by force, manacled, chained together, and drove, whip in hand, like so many beasts, and finally sold, body and soul, for the shining pelf, in the market? Where is mercy, where is humanity, when these unfortunate, unoffending, unresisting human beings are torn one from another, and sent into hopeless exile, without the most distant prospect of ever seeing, or of ever hearing from each other again in this world? Who has given the slaveholder the right to dissolve the marriage contract, and exclude the gospel from his fellow creature? It is difficult to repress one's indignation at the mention of these cruelties.

That there are individuals who have modified slavery on their own estates, and mitigated its rigors, I am glad to believe; but this does not change the character of American slavery—nor does it alter the view of the measure. One instance out of many may be given.

A few years since, a free man of color was apprehended in the District of Columbia, on suspicion of being a runaway slave, and thrown into prison. He was advertised, but no one appearing to claim him, he was sold into perpetual bondage for the jail fees; and this too, under the very eye of Congress, and in the District where Congress has exclusive jurisdiction. This case was brought before the body in a remonstrance, or petition, from eleven hundred good citizens of the metropolis—but to be laid on the table, where it lay till a year ago, when it was taken from its slumber by a member from Vermont,—peace to his memory; awaked, but for what?—to be laid on the table again!

"Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?" But what need is there of particular instances of aggravated injustice, when the whole system of slavery has its foundation in iniquity, and its superstructure in cruelty?

But if slavery be so great an evil, what can be done to remove it? or rather, as the question now stands, shall any thing be attempted to remove it? As it respects slavery itself, I have had only one opinion. And as to the question, shall any thing be attempted to remove it? I have had but one opinion. But when we come to the particular measures most proper to be adopted, the answer may not be so easy. Some of the measures of the abolitionists, as their opposition to the Colonization Society, their sending by mail, large quantities of abolition papers to the slaveholders in the south, their personalities and criminalities, and some other matters of minor importance, I could not justify; nor could I condemn them so unqualifiedly as many do. I regard them as the unqualified measures of good men,—men engaged in a great and good cause, who, through the vehemence of their own zeal, or the opposition they met with, stepped aside from the direct path, and it may be that through the din of the strong epithets which continually assailed me, I countenanced the opposition too far, though I never charged the abolitionists higher than being imprudent. They must be considered good men, and acting from good and honorable motives; and it is probable that no man, situated as they were, would have done better.

But whatever imprudencies may be found in the abolitionists, these, I am fully convinced, will never justify any one in standing aloof from the cause.—Their object is the abolition of slavery; and that should be our object. If I cannot go all lengths with them in all the measures they adopt, I will not do so; but I ought not to prejudice the cause, by doing nothing. There are two sides, and only two sides of this cause. It may be said, that there are three courses within the election of man; that of the present abolitionists,—that of the pro-slavery men, and a medium course. This may be the truth with respect to certain measures, but not in regard to the object, which may be either abolition, or slavery. A medium here, cannot be found. I declare myself on the side of the former. It is in this case as it is in respect to Christianity; we are for it, or against it. What should we reply to a man who should say, "religion is a very good thing, but many who profess it, err in many things; I cannot go with them, nor am I for no religion; but will take a medium course between religion and no religion." Should we not say to such an one, you are deceived, and will never find what you seek?—He that acts not with Christ, is against him. I must, therefore, to be consistent, act with the abolitionists in respect to the object, though I may differ from them in regard to some of the measures adopted for the accomplishing of that object. I have taken my stand, I find myself in company with many of the brightest stars which have adorned either the church or state, in this country and in Europe. But what is unspeakably more, I have the approbation of my own conscience, and that of God, who commands me to plead the cause of the oppressed, the injured, the afflicted.

"Rob not the poor because he is poor; neither oppress the poor in the gate: for the Lord will plead their cause, and spoil the soul of those that spoil them." Not to take sides with the oppressed, and to have a hard heart, is the same thing. Shall we who profess the religion of love, furnish cause to reproach ourselves in the language of Job's brethren,—We were verily guilty concerning our brethren, in that we saw the anguish of their souls, when they besought us, and we would not hear."

It may be asked, "What can we do to help the slaves?" If this question be sincerely put, the following answer will be admitted: We can legally free the District of Columbia from slaves, and may prevent any new State being chartered with power to

hold them. But it will be said, that this does not touch the point of difficulty,—the power to abolish slavery exclusively with the States who hold slaves. And here we can do nothing.

But it is clear that the free States can do absolutely nothing to put away this evil in the slave States?—Suppose the free States should unanimously decide in favor of abolition, how long could slavery exist in this republic? Such an event would seal its death warrant.

But the most heart-sickening thing in this whole business is, the want of faith, indicated by the objection, "We can effect nothing in the slave-holding States." This objection excludes the Providence of God from the mighty contest, and places the issue on an arm of flesh! Is this well done in Christians, in those who have the Bible in their hands? Is any thing too hard for the Almighty? Has he ever shown himself deficient in means or power to accomplish his purposes? Or has he ever turned a deaf ear to the cries of the poor and needy, the sighing of the prisoner or the slave? How was it when his people were afflicted in Egypt? "And the Lord said, I have surely seen the affliction of my people, which are in Egypt, and have heard their cry, by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians." Did he not also deliver the Jews from their captivity in Babylon, by disposing the hearts of heathen princes to abolish their servitude, when to human appearance, every thing was against it?

The tendency of all these objections, and of doing nothing, is to perpetuate slavery in this land, and in Africa, and in the British possessions in the East Indies, and indeed wherever it exists. I have heard it said, that the slaves cannot be emancipated, till they are instructed, and they cannot legally be instructed, till they are emancipated. Perpetual slavery therefore awaits them. Can we, ought we to be reconciled to this? If we do nothing to remove the evil, are we not partakers of the sin? Suppose there was no special lecture on the slave-holding and the non-slave-holding States; ought we to do nothing to abolish slavery in the former? Suppose this evil existed in another nation, and we were forbidden to instruct, or to preach the gospel to that nation; would this free us from the obligation we are under to Christ, to preach the gospel to every creature?—Could we be innocent to sit down and attempt nothing? And when much less, when the evil is at our very door, and in that nation of which we are a part. Let us begin, and do what we can to remove this crying abomination from the land, and say, as we do in another case, while there is life, there is hope.

I have said above, that I cannot go all lengths with the abolitionists. Their opposition to the colonizing of emancipated slaves, has produced much opposition to the abolitionists, and has weakened the cause. But I can go with them much better than with their opponents. All the errors of the abolitionists, do not amount to so much in the aggregate, as one of the many evils which have been excited against them. I know you do not approve of mobs—that you utterly condemn them. But are there not many who palliate, if they do not justify them? The condemnation of such a thing has existed, has been spoken in, and has been uttered, in the destruction of life and property, till we see how utterly inefficient our laws are? And here we may ask, who are the mobs?—Not those brawny, athletic beings who do the mischief. These are a body without a head, a mass of flesh without a soul. They are as ready to be used by their employers, in any direction of evil, as the slaves. The abolitionists, much to their honor, have never employed them in a single instance—had they, the world itself could not have contained what would have been written and said of them.

The extreme unwillingness to discuss the subject of slavery is indicative of the weakness of the argument in favor, and shows a hope and an perseverance on the part of the friends of abolition, which we have been too much influenced by the popular cry of agitation! agitation! No great cause, however good and just, can be carried in this country without some excitement; and above all, it cannot be expected that slavery, which has for centuries been identified with men's interests, will be given up without a struggle.

Whether slavery in every shape and form should at once cease, I am not so clear; but "the right to hold men as goods and chattels, subject to sale and transfer, at the will of a master, should cease and be discontinued, instantly and forever."

My design in this communication was not to write an essay on abolition, but simply and very briefly to give my views on the great question of slavery and abolition, and thereby give the reasons for the course I may hereafter pursue.

Yours, respectfully,
LYNN, DEC. 12.

FOR ZION'S HERALD.

PRO-SLAVERY DISTURBANCES IN HARVARD. BROTHER BROWN:—By the request of several respectable gentlemen in Harvard, Mass., I went to that place yesterday, to deliver an Anti-Slavery Lecture.

The consent of the committee of the Unitarian society was last week obtained for the use of their house for the lecture; but that society held a special meeting on the Sabbath, and revised the decision of its committee, and refused the use of the house for the lecture; alleging, that it would be the subject of the lecture, and that it would be the subject of the lecture, and that it would be the subject of the lecture.

I arrived at the place, about 4 o'clock, P. M., yesterday, and the lecture was appointed at 6. I was informed by some of our friends, that there was a tremendous excitement among the people on the subject of the lecture; and that the rabble assigned to the "gentlemen of property and standing," had threatened to do almost any thing to us. I was told that the mobocrats had supplied themselves with a quantity of gunpowder. But we were not alarmed at their threats. At the appointed hour we went to the Hall—found it ready filled, though a large portion of the men were standing, and talking rather loud with their hats on. There was some noise made as we entered. The congregation (with the exception of perhaps twenty men and boys who remained standing with their hats on round the stove) soon took their seats, and became composed. The Rev. Mr. Cross of Roxbury, was present and offered prayer, during which there was not much noise, and the lecture began.

Some of our friends took an early opportunity to see the Selectmen, to obtain their consent for the use of the Hall, at which place the meeting was held. I arrived at the place, about 4 o'clock, P. M., yesterday, and the lecture was appointed at 6. I was informed by some of our friends, that there was a tremendous excitement among the people on the subject of the lecture; and that the rabble assigned to the "gentlemen of property and standing," had threatened to do almost any thing to us. I was told that the mobocrats had supplied themselves with a quantity of gunpowder. But we were not alarmed at their threats. At the appointed hour we went to the Hall—found it ready filled, though a large portion of the men were standing, and talking rather loud with their hats on. There was some noise made as we entered. The congregation (with the exception of perhaps twenty men and boys who remained standing with their hats on round the stove) soon took their seats, and became composed. The Rev. Mr. Cross of Roxbury, was present and offered prayer, during which there was not much noise, and the lecture began.

I have very much disapproved of our former method of appropriation, &c., believing that method was never contemplated by the rule in the Discipline, and ardently desired that we might pursue a plan which would have an equal bearing on the whole, and all ad in concert.

My well-meant endeavors brought an answer from Dr. O. Scott, who is a staunch friend of free discussion, yet on this point considered me in the wrong, for having doubt and asking questions, &c. It would seem that Dr. J. W. Case could not perceive that Dr. S. had solved the difficulties, and attempted to supply the defect; and I have been expecting that some other brother might conclude that neither of them had exactly come to the point, and would present us with another commentary.

However, I would request all those who are particularly concerned, to examine the queries and replies, and so far as they obtain new light, so far my labor has not been in vain; and if they perceive any thing like personal reflections, I desire them to join with me to find an apology in the infirmities of human nature, united with a precipitancy of spirit with which some of its despatch our communications now-a-days, and hurry them off to the printer, without calm revision and correction.

I will only add, that I have conversed with both those brethren since they wrote, and found neither of them fully satisfied with those resolutions, and design to have them revised at the next Conference.

Andover, Dec. 14. A. KENT.

P. S.—I think Dr. Scott's communication in the Herald of last week, on the "decrease of members,"

TO OUR PATRONS.

It costs more in nearly every item of expense, to make a paper now, than it did three years since. Still the price is the same. Suppose we were to diminish the size! Would our subscribers be pleased with this? No. What shall be done then?

1. Let all the present subscribers continue to take the paper, paying punctually in advance.
2. Let all who are now in arrears, forward the amount due, [?] without delay.
3. Let all the present subscribers, turn agents; and furnish us with at least, one new subscriber each. Some can send us three or four, which will go to offset the want of opportunity, or ability, or disposition in others.
4. Let all the preachers resolve to furnish us with a New Year's Present of 5 subscribers each. And in order to accomplish this, let them resolve to begin now.

5. If any subscriber, from unavoidable circumstances, should find it necessary to discontinue the Herald, let it be a standing rule, among both Agents and subscribers, not to send such a name, without a new one to balance it.

BOSTON DISTRICT MEETING.

Pursuant to a notice published in Zion's Herald, the Preachers of Boston District, and other Preachers of the New England Conference of the M. E. Church, met in the vestry of Bromfield-street Church, Boston, on Tuesday Dec. 6th, 1836. On nomination of the Presiding Elder, B. Otheman, Rev. T. Merritt, was chosen Chairman, and E. Otheman was appointed Secretary. After prayer by Rev. A. Kent, and Rev. D. Fillmore, the Chairman stated the object of the meeting to be the improvement of each other in Christian character and in ministerial qualifications, and means of usefulness. In accordance with this object, the chairman presented several topics for consideration, which were adopted by the meeting as the order of business during their session. The following are the general questions presented by the chairman:

1. How may we improve as Christians?
2. How may we improve as ministers?
3. How shall we improve our congregations in the public worship of God?

On these and relative subjects, the following resolutions, among others, were adopted by the meeting, and ordered to be published in Zion's Herald, under the direction of the Committee.

Resolved, That we will, as far as practicable, conform to the Discipline (Ch. I. Sec. 16. Ans. to Ques. 1.) in reference to the hour of rising in the morning.

Resolved, That we will endeavor to spend the first hour after rising in the morning, as the Discipline directs, and especially to pray for the witness of the Spirit, the sanctification of body and soul, and that God will keep us from all sin.

Resolved, That we will endeavor, as the Discipline directs, to use, as much fasting, or abstinence every week, as our health, strength and labor will permit.

Resolved, That as a means of maintaining and improving our Christian character, we should cultivate the habit of scriptural liberality, and particularly guard ourselves against covetousness; thereby conforming to the Discipline in respect to not laying up treasure on earth, and doing all possible good to the souls and bodies of men.

Resolved, That we will endeavor to show ourselves persons of industry, and guard against all extravagances in ourselves and our families.

Resolved, That in addition to plain, faithful and affectionate preaching, we will endeavor to become personally acquainted with every member of the church under our charge, respectively, and with every family, and, as far as practicable, with every individual, in our congregations, for the purpose of personal, religious conversation.

Resolved, That we consider the practice of evil-speaking to be a fruitful source of much injury to ourselves, and to the church of God, and therefore, we will endeavor to avoid the practice in every form, and, as a preventive, attend more rigidly to those parts of our Discipline, where we are enjoined to pray earnestly for, and speak freely to each other—when we meet, never to part without prayer—take care not to despise each other's gifts—never to speak lightly of each other—to defend each other's character in every thing as far as is consistent with truth, and honor, in honor, each to prefer the other before himself.

Resolved, That we are deeply convinced of the fact, that we have suffered as ministers generally, and as young preachers in particular, by neglecting to advise one another in regard to Christian and ministerial qualifications, and, therefore, we pledge ourselves to attend more uniformly to the important duty of helping each other, by making frequent inquiries of each other in regard to our spiritual state, and theological and literary attainments and pursuits.

Resolved, That we consider the evil of idle and unprofitable conversation which is too prevalent amongst us, to be a great hindrance of our growth in grace as Christians, and a great barrier to our usefulness as ministers, and, therefore, that we will strive in all our conversations, both with each other, and with the world, to set God before us, and to have some worthy object in view.

Resolved, That we consider the frequent practice of preachers turning over the leaves of a hymn book, putting down the head, and writing a skeleton during the delivery of the sermon of the officiating clergyman, to be a breach of the rule of propriety, and is setting an evil example to our congregations, the imitation of which we should most deeply deplore; and that, therefore, we will avoid ourselves, and exert our influence to induce others to avoid, every appearance and action in the pulpit, which is inconsistent with the character of ministers, and with the interest which we are expected to feel in the proclamation of the glorious gospel.

Resolved, That our Lord's Prayer, (so called) in matter, simplicity and comprehensiveness, was designed to be a proper sample of those devotions, which are well pleasing and acceptable to God; and that in conformity to the Discipline of the M. E. Church, we will frequently use the form which our Lord has given us in conducting public worship; and we believe that it should be considered equally important, as a model for the private and social devotions of our people.

Resolved, That in view of the important fact, that the early settlers of this country, and the framers of our political compact, recognized the authority of divine revelation, and also, inasmuch as the Scriptures make it our imperative duty, therefore, we will more frequently remember our rulers, in our public addresses at the throne of grace.

Resolved, That it shall be our uniform practice, whenever notes are put up in consequence of sickness, to visit the individual whenever it is practicable, immediately after the close of public service; and in case of notes, in consequence of the death of a person, to visit the bereaved family, as soon as possible in the forenoon of the next day.

Resolved, That we deeply regret the practice, somewhat prevalent both among our preachers and people, of the too frequent and careless use of the Lord's name in prayer, and other religious exercises, and that we will do our utmost to remove the evil.

Resolved, That in order to the promotion of the cause and design of Sunday Schools, and Bible classes, we will make it our practice, as often as at least once a quarter, to preach on the subject, or on that of the duty of parents to their children; and exert our influence to have stated meetings of the teachers, often attend such meetings of the teachers, and as far as our health will permit, visit the Sunday school.

Resolved, That in our opinion, it is most consistent with the economy of the M. E. Church, that, in receiving persons either on trial, or in full connection with the church, their names be previously mentioned to the official members, and if there be objection by such official members, then said persons be introduced before the whole church, and after suitable inquiries, proposed to them by the Preacher in charge, in the presence of the church, they be received, provided no objection be made by the church, and that they be received into the connection, before the church or congregation, after they have continued at least six months on trial, and have been baptized.

Resolved, That we consider it necessary for the proper regulation of the churches under our care, that the following books be obtained, where they are not already used, at every station and circuit, viz:—one for a record of the names of members of the church that are in regular standing, and of the baptisms, kept either by the Preacher in charge, or by the recording clerk, and one for a record of the quarterly meeting conferences, and one for the stewards' business, containing a regular and minute account of all monies collected and disbursed.

Resolved, That we consider it necessary also for the same purpose expressed in the foregoing resolution, that the Preacher in charge, keep and preserve a list of the names of probationers, together with the time of their being received on trial, distinct from the foregoing records, and hand said list to the recording clerk, together with a notice in writing of the place where the regular Church Record can be found.

Resolved, That we highly disapprove of the practice of sitting in public worship in time of prayer, and that we will exert all our power, and use every means, to prevent that solemn part of divine service.

Resolved, That we are highly gratified with the increasing attention given by our people to the scientific cultivation of music, and that we earnestly recommend to our congregations, the study of the art of singing, and, in conformity with the Discipline, to unite, as far as possible, with the choir, in performance of that important part of divine service.

Resolved, That we will recommend our congregations to supply themselves, especially the children and youth, with Bibles and Hymn Books for the purpose of using them in public worship.

Resolved, That the first Friday in January be observed, at our several stations, as a day of fasting and prayer for the revival of religion among the people, and respectfully invite our brethren throughout the Conference, to unite with us on that occasion.

In the course of the session, the chairman introduced to the meeting Col. D. D. BRODHEAD, who wished to make a communication respecting the New Market Academy, at the request of the Trustees of that Institution.—Col. Brodhead made a statement of the present condition of the Academy, and that the N. H. Conference at its late session, had taken it under its especial charge, and patronage, and further expressed the desire of the Trustees, that some order might be taken by this meeting, as far as they could consistently, to favor its operations, explaining the grounds on which said Trustees thought that this Institution had some claim to the countenance and aid of the Methodist community within the bounds of the New England Conference. Among the considerations which induced the meeting to adopt the following resolution on the subject, may be noticed the fact that this Academy is about equi-distant from the three flourishing Academies under the patronage of the community in New England, viz:—Wilbraham, Newbury and Readfield, that it is the only Methodist Seminary in the State of New Hampshire, and that the increasing intelligence among our people, reveals the need, and awakens the desire of a more extended education, which can be satisfied only by multiplying and enlarging the sources of instruction. The following resolution was ordered to be published in connection with the rest.

Resolved, That, as a statement of the present condition of the New Market Academy, has been read to this meeting, we cordially rejoice in its transfer to the N. H. Conference, and recommend it as worthy of the patronage of our people.

J. HORTON, } Committee
E. OTHEMAN, } Publication.

A Historical view of the Council of Nice, with a translation of Documents. By the Rev. Isaac Boyle, A. M. Boston: James B. Dow, 1836.

Mr. Boyle introduces this view with a brief history of the Arian controversy, and the history of the Council is followed by several interesting documents relating to that assembly in the author's own translation, in the fidelity of which we place full confidence.—*Christian Register*.

We understand by the above, that it is the translation of the documents, in which the editor of the Register places full confidence. One of these documents is a letter of Alexander, Bishop of Alexandria, the superscription of which is as follows:

To our beloved and most honored colleagues, in all places, in the ministry of the Catholic Church, Alexandria, greeting in the Lord.

This Letter was written directly after the Council of Nice, which assembled in June, A. D. 325. The object of this Letter was to warn the churches against Arianism, for the discussion of the doctrines of which, the Council of Nice was convened, and by whose decision, those doctrines were condemned. Alexander mentions in this Letter the names of those, who had become apostates, at the head of which, stands Arius. He says,

"What they advance in opposition to scripture is this—God was not always a Father, but there was a time when he was not a Father. The Word of God was not always, but originated from nothing; for God, who exists, created him, who was not, from that which did not exist. Therefore there was a time when he was not. For the Son is a creature, and was made. Nor is he like the Father with respect to his essence. Neither is he by nature the true Word of God, nor his true wisdom, but he is one of his works and creatures, and is improperly called the Word, and the Wisdom, because he himself existed by the proper Word of God, and by the wisdom which is in God; by which, as he created all things, he made the Son. Therefore, by his nature, he is exposed to change and alteration, in like manner as other rational beings.—The Word is foreign and separate from the substance of God, and the Father cannot be declared by the Son, and is invisible to him. Neither does the Son know the Father perfectly and accurately, neither can he see him perfectly. Nor does the Son know what the nature of his own substance is. He made on our account, that God might create us through him, as his instrument; nor would he ever have existed, unless God had determined to create us. And when they were asked whether the Word of God could be changed, as the devil is changed, they were not afraid to reply, Yes, he can, since he is mutable by his nature, being begotten and created. Such declarations having been made by Arius with unblushing effrontery, viz, with the bishops in Egypt and Lybia, having met together, a number of them, a hundred, have excommunicated him and his followers."

"Many heresies, indeed, have existed before their time, which have proceeded with licentious daring to great extravagance. But they, having endeavored in all their discourses to subvert the dignity of the Word, have justified in a manner, the numberless heresies which have since their power, by their own nearer approach to Anti-christ. For this reason they have been publicly expelled from the Church, and condemned by an anathema. We are grieved, indeed, at the ruin of these men; the more so, that having once been instructed in the doctrine of the Church, they have now departed from it.

We believe it is conceded by all, that the Council of Nice was composed of men sound in piety and doctrine. Their decision is worthy of deep consideration. This doctrine was new to them. They looked upon it, as a great and dangerous heresy. If Unitarianism is the doctrine of the New Testament, it is not strange, that the great body of the Church at that time should have been so universally ignorant of it?

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Resolved, That as a means of maintaining and improving our Christian character, we should cultivate the habit of scriptural liberality, and particularly guard ourselves against covetousness; thereby conforming to the Discipline in respect to not laying up treasure on earth, and doing all possible good to the souls and bodies of men.

Resolved, That we will endeavor to show ourselves persons of industry, and guard against all extravagances in ourselves and our families.

Resolved, That in addition to plain, faithful and affectionate preaching, we will endeavor to become personally acquainted with every member of the church under our charge, respectively, and with every family, and, as far as practicable, with every individual, in our congregations, for the purpose of personal, religious conversation.

Resolved, That we consider the practice of evil-speaking to be a fruitful source of much injury to ourselves, and to the church of God, and therefore, we will endeavor to avoid the practice in every form, and, as a preventive, attend more rigidly to those parts of our Discipline, where we are enjoined to pray earnestly for, and speak freely to each other—when we meet, never to part without prayer—take care not to despise each other's gifts—never to speak lightly of each other—to defend each other's character in every thing as far as is consistent with truth, and honor, in honor, each to prefer the other before himself.

Resolved, That we are deeply convinced of the fact, that we have suffered as ministers generally, and as young preachers in particular, by neglecting to advise one another in regard to Christian and ministerial qualifications, and, therefore, we pledge ourselves to attend more uniformly to the important duty of helping each other, by making frequent inquiries of each other in regard to our spiritual state, and theological and literary attainments and pursuits.

Resolved, That we consider the evil of idle and unprofitable conversation which is too prevalent amongst us, to be a great hindrance of our growth in grace as Christians, and a great barrier to our usefulness as ministers, and, therefore, that we will strive in all our conversations, both with each other, and with the world, to set God before us, and to have some worthy object in view.

Resolved, That we consider the frequent practice of preachers turning over the leaves of a hymn book, putting down the head, and writing a skeleton during the delivery of the sermon of the officiating clergyman, to be a breach of the rule of propriety, and is setting an evil example to our congregations, the imitation of which we should most deeply deplore; and that, therefore, we will avoid ourselves, and exert our influence to induce others to avoid, every appearance and action in the pulpit, which is inconsistent with the character of ministers, and with the interest which we are expected to feel in the proclamation of the glorious gospel.

Resolved, That our Lord's Prayer, (so called) in matter, simplicity and comprehensiveness, was designed to be a proper sample of those devotions, which are well pleasing and acceptable to God; and that in conformity to the Discipline of the M. E. Church, we will frequently use the form which our Lord has given us in conducting public worship; and we believe that it should be considered equally important, as a model for the private and social devotions of our people.

Resolved, That in view of the important fact, that the early settlers of this country, and the framers of our political compact, recognized the authority of divine revelation, and also, inasmuch as the Scriptures make it our imperative duty, therefore, we will more frequently remember our rulers, in our public addresses at the throne of grace.

Resolved, That it shall be our uniform practice, whenever notes are put up in consequence of sickness, to visit the individual whenever it is practicable, immediately after the close of public service; and in case of notes, in consequence of the death of a person, to visit the bereaved family, as soon as possible in the forenoon of the next day.

Resolved, That we deeply regret the practice, somewhat prevalent both among our preachers and people, of the too frequent and careless use of the Lord's name in prayer, and other religious exercises, and that we will do our utmost to remove the evil.

Resolved, That in order to the promotion of the cause and design of Sunday Schools, and Bible classes, we will make it our practice, as often as at least once a quarter, to preach on the subject, or on that of the duty of parents to their children; and exert our influence to have stated meetings of the teachers, often attend such meetings of the teachers, and as far as our health will permit, visit the Sunday school.

Poetry.

[From the Liberator.]
PRAYER FOR THE SLAVE.

Go forth, at glorious morning's dawn,
When birds their notes of gladness raise;
When flowers, o'er verdant field and lawn,
Breathe fragrant their Maker's praise;
Go, pour the fervent prayer—to save
The wretched, gloomy, fettered slave.

Go thou, at noon-tide's sunny hour,
And seek retirement's sweetest spot;
Whether in Beauty's favorite bower,
Or Nature's calm, sequestered grove;
Go, and in faith breathe thou the prayer
For those who groan in deep despair.

Go—when the sun is sinking low
Behind green trees and verdant hills;
Then in thy Maker's presence bow,
While sacred love the bosom fills:
Pray that our God may speed the time
For Freedom's reign, in every clime.

When the still evening shadows come,
And silence hushes o'er all the earth—
When thou art in thy tranquil home,
And hushed is every sound of mirth;
Raise thou, in hope and humble love,
Prayer for the slave—to God above!

Pray thou, that mercy may be sent—
That every band may broken be;
Pray, that the tyrant may be silent—
That earth from slavery may be free!
Pray thou to Heaven—and there the cry—
That tears be wiped from every eye.

Then blessings on thy head shall fall,
Fair Freedom's light o'er earth will shine—
The captive souls shall "each and all,"
Be guided by a hand divine;
For surely, God will bow his ear,
And stoop, the prayer of faith to hear!

Milville. Abby.

[From the New York Mirror.]

THE FIELD OF CORN.

Let others praise the myrtle flowers
From southern summers sprung;
The glory of Italian bowers
By bard and beauty sung;
While Rosalie's endearing grace
Is in my memory borne
I'll not forget our trying place
Was in the field of corn.

The branching vines beneath our feet
No purple clusters bore,
But fruit more sunny-tinted and sweet,
The pumpkin's yellow store.
The plaintive quail that harbored near
Prolonged his note forlorn,
And every sigh and sound was dear
Among the Indian corn.

The green and trailing leaves at last
Were faded, crisp, and eare,
And over them the autumn blast
Bowled their ruin drear.
By raps from the tasseled stalk
The golden ear was torn,
And desolate became our walk
Within the field of corn.

FOR ZION'S HERALD.

MR. SHAW ON ABOLITION.

BROTHER BROWN—I wish to notice the communication of Benjamin Shaw, in No. 45 of the Herald. This writer makes an attempt at mathematical reasoning, but is very unskillful, and the attempt therefore, is utterly abortive. After defining slavery and abolition, he inquires, "Ought slavery to cease?"—and concludes if an affirmative answer be given, "then it ought to cease now."

Now here is good proof that Mr. Shaw knows more of mathematics than mathematical knowledge; for no mathematician would hazard his reputation by drawing such a conclusion, from such a proposition. He proceeds with a chain of the same inconsistent mode of reasoning, and says, "while it ought to continue it is right?" and then inquires, "how long before right will become wrong?" In fine, he seems to conclude, that which was once wrong, can never become right; and vice versa. Now I suppose that, in most cases, the attendant circumstances must govern in our decision between right and wrong, and not the act itself; therefore, what may be right and proper now, may be absolutely wrong and improper six months hence, (I speak of these terms in a moral sense) under different circumstances. For instance, in the verdant month of July, it would be perfectly right to turn my horse into the field to get his living, but in the dreary chills of January, the same act would be absolutely wrong. So if my neighbor were in perfect health, it would be wrong and injurious, for me to dose him daily with opium and calomel, but if he were sick, the administration of medicine would be right and merciful. Therefore, we see that right may become wrong, and wrong may become right, according to the circumstances under which we act, and the motives by which we are governed. Then, of course, although slavery is an evil, it does not follow that it would be right to abolish it, by introducing, or applying a greater evil. Neither would it be right and just to abolish slavery, if such an act would place the slave in a worse condition than he now is. But, says Mr. Shaw, if slavery is right, until the slaves are prepared for freedom, "keep them always unprepared, and slavery will be always right." Not so. This reasoning is as unsound as the other; and seems to discover more of heated imagination, than candid argument. Slavery may be wrong, but it would be a greater wrong to dissolve the obligation of the master to feed and clothe them, without making some other provision for their support and comfort. It might be right, then, to retain them, until a sufficient time has elapsed for making such other provision, and after this to retain them, would be wrong, as also would be the neglect to make such provision.

I will notice one expression of the writer, which had almost escaped my notice, and which seems to illustrate the spirit in which he writes.

"What! ought such self-evident villany to continue?"

If Mr. Shaw intends his productions to do good, he had better suffer the heat of his passion to abate before he writes again. I have never found the turbulence of an enemy subsided by the hurrying of missiles. And I am confident if I was anxious to convert a person to my faith, I would sooner manifest a friendly feeling, than to shower epithets upon him—indeed, if I were to profess such an anxiety, and at the same time called the person a villain, I should apprehend people would think me a hypocrite.

The writer refers to the abolition of slavery in some of the West India Islands and Mexico, without shewing the least similarity between their circumstances, and those in our own country, except that they were slaves. He would do well to consider whether there is any difference between the economy of a monarchial, and that of a free government; and whether the emancipation of three millions in the heart of our country, might be effected as suddenly and with as much safety as might eighty-five thousand be liberated, 3000 miles distant, and in the middle of a watery waste.

But the writer in his last paragraph but one, seems to urge the principle of amalgamation;—this, to me is the height of enthusiasm and folly. Nevertheless, I am a strict republican, and if Mr. Shaw wishes for a black wife, I will not dispute his right, although I must confess I do not admire his taste; and for myself, must beg to be excused.

Mr. S. thinks he has proved positively and conclusively, that slavery ought to be immediately abolished. I think however, he will have to bring forward further argument, for to my understanding, he has as yet proved nothing upon the subject.

Vermont, Nov. 18.

PRAYER ANSWERED IN BEHALF OF TWO ORPHAN BOYS.

The following anecdote was related by the Rev. John Todd, in an address delivered on the 4th of July, at Granby, Ms. Two little boys by the name of Ford, and natives of Boston, when mere infants, were deprived of their parents, and every other friend except a grandmother. She, though poor, contrived to support them till they were the one 8 and the other 10 years old. Unable to do it longer, she procured them each a place in the town of Groton, where Mr. T. was formerly settled. Soon after they went to Groton, and whilst strangers there, the good old grandmother herself died. One Sabbath morning as Mr. T. was going into the church, a negro man, who had been one of the boys, with a request, would read it. At first he was at a loss what to do with it, the language was so simple and every thing about it seemed so strange. This simplicity, and the artless sincerity of the boys, so affected him, that upon a second thought resolved to read it, which he accordingly did. It was as follows:—"Thomson and John have lost their old grandmother, and now they have n't any friend left, and they want the people of God here to pray for them."

The effect of such a note from a source, was like an electric shock. A general burst of feeling ensued in the congregation, and if ever prayer was offered, it was on that occasion, for those orphan and friendless boys. Nor were these prayers in vain; for Christ became their friend, and God their reconciled Father. Just six months from that day Mr. T. had the pleasure of admitting the boys to the communion table in his church, where they still honor their profession.—Southern Telegraph.

The following Letter from J. S. Buckingham, Esq., Member of Parliament, we are sure will be perused with emotions of pleasure by our readers. It shows, that the subject of Temperance will soon be brought before Parliament under circumstances favorable to its rapid progress. We rejoice to know that Mr. Buckingham intends visiting the United States. We hope he will honor Boston with a visit.

LETTER FROM J. S. BUCKINGHAM, ESQ. M. P.

London, July 18, 1836.

MY DEAR SIR—After a very long interval of silence, I had the pleasure to receive your short note of a few lines, announcing to me the despatch of 1000 copies of the Temperance Intelligencer, in ten bundles; I shall cheerfully fulfill your wishes, of having a copy sent to every peer and every commoner of Parliament.

I rejoice to see the good cause of Temperance flourish and spread so rapidly in America, and to no individual is that cause more indebted, under providence, for this success, than to yourself. I am glad to be able to say, that it prospers here also, though not in the same degree. Nevertheless, there is a manifest difference in the tone of public feeling, both within and without the walls of the legislature.—When I first started the question, as you remember, it was made the subject of scoffing, sarcasm and ridicule. Now, it is at least listened to with respect, and we are admitted to be actuated by good and benevolent motives. My two bills before the house for public walks and gardens, and for public institutions, into neither of which, intoxicating drinks of any kind are to be admitted, are treated with courtesy;—though twelve months ago, Lord John Russell opposed them, and Sir John Hobhouse said, that they were "running a race with each other on absurdity." In another year, I have no doubt the progress of the question in the public mind will be still greater; and I rejoice to add, that while the general question of temperance gains on the whole community, the important branch of that question, (namely, the superior advantage of the system of entire abstinence from all intoxicating drinks, over any, even the most moderate use of them,) gains still more rapidly on the societies; and the superior efficacy of this system among the humbler classes, is so apparent, as to convince all who examine it. For myself—though, as a member of Parliament, and mixing with people who use wine profusely as an habitual beverage, and am surrounded with bad examples—I find no difficulty whatever in abstaining wholly from the use of wine and beer, as well as spirits. We never have any portion of the one or the other within our dwelling, more than we have of laudanum or prussic acid—being content to regard them all as commodities to be used only under prescription of the physician, and to be sent for, if needed, from the druggist. I never ask persons to drink with me, either wine or water, conceiving the custom of "drinking with each other," as it is called, as absurd as it is mischievous, and more honored in the breach than in the observance; and if I am ever asked to take wine with any person, I never omit the opportunity to assert the superiority of water, and prove the sincerity of my opinion by partaking of that beverage only, under every change of circumstances. Twelve months ago, this was matter of ridicule—now it is treated with respect—and five persons out of every ten with whom I converse, are now ready to admit that all classes drink too much; and that, in the humbler ranks of society, intoxicating drink is the greatest bane and curse, and the sooner it is abated or removed the better.

Having prevailed on the government to grant me the appointment of a committee to inquire into the causes of the frequent shipwrecks that occur, and having been elected chairman of that committee, I

am directing my attention carefully to the proportion of cases in which the drunkenness of the officers or men leads to this disaster, and doing all I can to recommend the example of America, in her Temperance Ships. In short, in every possible way in which I can impress the public mind with the great truths connected with this most important question, whether it be in private society, or in the discharge of public duties, I never fail to do so; and I have my full reward in the conscious pleasure of seeing the good that it steadily and progressively produces.

I believe I mentioned to you in a former letter, the probability of my soon visiting America. That probability is now advanced almost to certainty.—Your excellent friend, the Rev. Dr. Sprague, of Albany, having honored me with a visit recently, while in London, went to hear one of my lectures on the scriptural countries of the east, at the Marylebone Literary Institution, and expressed himself so strongly as to the pleasure and instruction which these lectures would afford to all the moral and religious portion of the community in America, that his counsel and advice not to delay my voyage much longer, fixed me in the determination to visit New-York in the spring of next year; and if the reception I should meet with there, might be such as to encourage me to visit the other large cities of the Union, I should be happy to do so.

In a parcel that accompanies this, I send you some papers connected with these lectures, and if you can in any way prepare the public mind for their favorable reception, I have no doubt you will cheerfully do so. Hoping to hear from you soon, I am, my dear sir, Yours very truly,

J. S. BUCKINGHAM.

E. C. DELAVAN, Esq.

THE GREATEST EATERS IN THE WORLD.

In this period of extravagant prices for all the necessities of life, it certainly would not be a bad notion to cast about for any direct means of abating the evil. Now it is universally told of us by all intelligent travellers, that as a nation we are the greatest eaters in the world; and if this be true, it would not require a great elevation of mathematics, to show, that, if we could eat one third less, we might get down the price of bread-stuffs and provisions, "a pretty considerable" in the course of "sixty or ninety days," among a population of from 12 to 20 millions. Perhaps it would not be a bad idea to form a few

Anti-Gormandizing Cl.

to report the names of those who eat too much, that they may be properly dealt with.

The Rev. Mr. Dewey, in his recent travels in Europe, thus speaks upon the subject—"The Americans and the English are the greatest eaters in the world—the most voracious devourers of meats, and the most eager for high, hot and stimulating wines. Meat enough is put upon an American dinner table every day, to keep a family of Frenchmen, Italians, or even Germans, a full week, if not a month; meat, too, at that very season of the year—the hot season—when its stimulus is too strong, and when the system demands the relief of vegetable diet. In the south of France, meat is eaten by the peasantry only once a week; on Sunday, generally. In England the poorer classes, who are far the healthier for it, do not have it more than twice a week, and often not even once. The French so single their meat with sauces, vegetables, etc., that but very little is eaten, though much may seem to be."—Phil. Courier.

[From the American Protestant Vindicator.]

ROMANISM IN CANADA.

NO. VIII.

To Monsiegnr Jean Jacques Lartigue, Eveque de Telmese en Lyrie.

You say, page 71—"The interior of the Black Nunnery has been examined by competent persons, and has been found to be not only materially different, but entirely different from the description given in the disclosures." In those few words are four outrageous falsehoods. 1. The interior of the Nunnery has never been examined; a small portion of the Novices' apartments was shown for a sheer imposition on the public. 2. Even that partial and deceptive examination was made by the most incompetent persons, whom you could have selected. 3. The house is different from Maria Monk's description, but the cause of it you craftily expected to conceal. You have not told, what we all know, that you, Jean Jacques Lartigue, employed a large number of workmen, during the last winter and spring, to transform the appearance of the apartments, to open new passages, and to stop up the old doors, &c. Now I call upon you to deny that fact, if you have hardihood enough to confront me at the bar of the world. And I also state to you, that you are extremely disturbed that you permitted your "competent persons" to make the search which they did; because before this controversy is decided, and ere long, I shall force Mr. Perkins, and Mr. Curry themselves, to attest that they saw those alterations which had previously been made by your command, within and around the Nunnery.

One other paragraph claims dissection. Your bribed vassals, Messrs. Jones and Leclerc, thus assert—"We are informed by Mrs. McDonnell that the whole is a reminiscence of the Asylum. The furniture is in many instances such as at the Asylum; and the relative positions of the rooms and passages generally correspond." The profound ignorance in which you and your accomplices and your hired minions grope, respecting all the world but your own Babylonian craft, alone accounts for such an edifying example of self-confutation.

Maria Monk has presented us a suite of rooms in succession, which at the smallest computation occupied a length of 300 feet, at least, exactly analogous to the measurement of the building as officially stated by Mr. Bouchette, Surveyor General of the province; and you wish us to believe that all that service of apartments is comprised in an old Canadian cabin, of one story and a half, which could not have included in one floor, more than four small chambers. Besides, the admission that "the relative positions of the rooms and passages generally correspond," evinces that Maria Monk has given a genuine account of some place—therefore, I make you another offer, by which the whole controversy shall be decided. Let four gentlemen from New York explore that old Canadian cabin which is now Jesuitically denominated Mrs. McDonnell's "Magdalen Asylum," and if they can "stove away" all the apartments that Maria Monk describes, and discover the passages, cellar, dungeons, &c. which she depicts—I will proclaim and defend your sanctity against all the world; and

will submit to walk in a white sheet, and do penance in the great Mass-house in Montreal, and stand up before all the wondering Papists whom you can collect, and cry "Peccavi! O mea grandissima culpa!" until you, Jean Jacques Lartigue, are pacified with my penance. I only wish that you and Dufresne, Phelan and Bouin, with your priestly fellow-criminals of New York who so often visit the Hotel Dieu Nunnery of Montreal, were immured in the dungeons under that edifice, and were fastened upon bread and water until the correspondence between Maria Monk's topography of the Convent, and Mrs. McDonnell's Asylum was demonstrated. In that case, some children would escape strangling; some Nuns would not be butchered; and some Priests would not be assassinated by your order, and by the hands of their fellow craftsmen.

That you may not suppose I am ignorant of your attempts to bewitch the public with Babylonish sorceries—I inform you, that your friend and coadjutor, Mr. Curry, has publicly avowed that "he saw many undoubted alterations which had recently been made in the Convents, for the mason work, &c. was perfectly new." Why he did not certify that fact in his deceitful narrative recorded in your volume, page 114, you know; and Mr. Curry ere long will be obliged to disclose: for neither he nor you can evade the process which I shall put in operation to develop that part of the Montreal "Mystery of Iniquity."

The following facts will unfold some of the marvellously ingenious contrivances by which you and Mr. Curry hope to gull the "credulous and ignorant fools" of New York, as you and Mr. Jones most learnedly and papistically describe us.

When Mr. Curry visited "Mrs. McDonnell's establishment" to impose upon us the belief that the Hotel Dieu Nunnery of Montreal was an old small Canadian cabin in the suburbs of that city, Mr. Curry asked one of her wretched inmates, "Have not you got any subterranean passages here?" "The female said 'Yes, sir.' To which Mr. Curry answered—"Will you not let me see it?" "O, yes, sir," was the reply; "if you wish that I should." Mr. Curry rejoined, "I do wish to see it." The woman then showed him the result of a back building, to the great amusement of your other sisters, who were confined in that appendage of the Montreal Seminary.

When Mr. Curry was in the Hotel Dieu Convent, he entered one of the apartments where was the Abbess in disguise, in company with another Nun. He was offered access to the closet in the room, but he would not examine it, although he might have seen the corpses of two newly-born infants lying there, had he willed; but he said "I am satisfied"—and presently added, "I guess we will go down now into the cellar, and see the pit into which Maria Monk says they put the children; for she says, that the Priests have babies here."

The Abbess very gravely replied—"You mistake, sir, it is not the custom of the country for Priests to have babies here, but Nuns may!" which fact you, Jean Jacques Lartigue, Jesuit Prelate of Montreal, know to be true by your own right of paternity—and which conversation, Mr. Curry, your friend and champion, dare not deny; because I have that statement from a person who was present at the time, and heard the Abbess make that comical declaration.

The character of your witnesses and the value of their evidence yet remain to be investigated and exposed.

NEW SCHOOL HISTORY U. S.

A HISTORY of the United States, for the use of Schools and Academies; by John Frost. With 30 Engravings; by C. N. Parnelle—From drawings by J. Sartain.

RECOMMENDATIONS.

Columbia College, Philadelphia, Nov. 1836.

Dear Sir—I am so well pleased with Frost's History of the United States, and of its merits as a School book, that I have engaged a class who are engaged in studying it.

Respectfully yours, J. H. BROWN.

Dear Sir—I am much pleased with Mr. Frost's History of the United States, for Schools. I shall adopt it at once as a text book, and cordially recommend it to Teachers generally. In its style, arrangement, style of the volume and typographical appearance, it is quite still alike on the skill of the compiler and liberality of the publisher. It will be used as extensively as you make it known to the profession, limited only by a want of good sense in the selection of proper text books of History.

CHARLES H. HENDEE, and for sale by all the Booksellers.

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RENS—Feather Beds, of different qualities and prices; Bed Ticks, Pillows and Bolsters, ready made.

* Every article sold, warranted equal to recommendation. Business personally attended to, and all favors thankfully received.

Nov. 11.

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Books; Pamphlets—such as Sermons, Tracts, Manufacturers', Shoe Manufacturers', &c., &c.; Blank Books, &c.; &c.; Blanks—Bills, Mortgages, Receipts, Certificates, Warrants, Tax Bills, &c., &c.

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THE subscriber informs the public and individuals afflicted with HERNIA, or Rupture, that he has removed his place of business to the house where he resides, No. 243 Washington Street, opposite Ayon Place, corner of Temple Avenue, up stairs, entrance in the rear.

Having for more than eighteen years past been engaged in the manufacture and making up of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture, at the Hospital of the Charlestown Almshouse, of which his father, Deacon Gideon Foster, has been the keeper for more than 32 years,—he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals at the same time, and has every facility for fitting these important articles.—A variety of instruments for deep-seated persons.—Ladies wishing for any of these instruments will be attended to by Mrs. FOSTER, at their residences—or at the above place, where a room is provided for all those who call.

The undersigned does all his own work himself, and every thing is done in a faithful manner. All individuals can see him at any time, at the above place.

* Trusses repaired, at the shortest notice.

The undersigned's Trusses have been recommended to the public, one year since, by Dr. J. C. WARREN of this city, and he is permitted to refer to Drs. WALKER and THOMSON of Charlestown.

J. FREDERIC FOSTER.

CATALOGUE

Of some of the principal Books for sale by D. H. ELA, 19 Washington Street (up stairs).

ALLEN'S Alarm and Life of Wesley; by Rev. George Colles; Autobiography of Adam Clarke; Autobiography of Thomas Shepherd; Are you a Christian? Andrews on Slavery; Astronomy, Wilkins; Baxter's Call; by Mrs. Sigourney; Bible, Family quarto, of various prices, from \$3 to \$10; Octavo Bibles; Pronouncing Bibles; Polyglott Pocket Bibles; English Pocket Bibles in elegant binding; S. S. Bibles; Biblical Institutes, by Rev. L. R. Sunderland; Biography of Pious Persons, by Mrs. Sigourney; Baxter's Saint's Rest; Baptized Children; Biblical Dictionaries—Robinson's Calmet; Alexander's; Malcom's; Camp Meeting Hymns, by Rev. O. Scott; Concordances—Cruden's; Butterworth's; Brown's; Concordance of Greek Testament; Chinese of the Bible; Corner Stone; Combe on Digestion and Dietetics; Christian's Cabinet; Class Books; Chalmers' Works; Course of Time; Child at Home; Dick's Works; Dick's Philosophy; Dictionaries—Webster's; Worcester's; Walker's; Johnson & Walker's; Daily Food; Disclosures of Maria Monk; Encyclopaedia Americana; Edwards on Revivals; Elements of Criticism; Foreign Conspiracy against the Liberties of the U. S. Family Monitor, by J. A. Jamer; Fox's Works; Fox's Book of Martyrs; Female Scripture Biography; Guide to Young Disciples; Good's Book of Nature; Henry's Exposition; Horne on Missions; Herbert's Works; Hervey's Meditations; Index Rerum; Josephus' Works; Jay's Lectures; Juvenile Biography; "Inquiry;" "Morning and Evening Exercises;" John's Biblical Archaeology; Locke's Essay on the Human Understanding;

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D. H. ELA also has various other books for sale, and will answer orders to any extent for religious, moral, and scientific works, and all kinds of School Books.

Sept. 28.

TO THE LADIES.

MRS. MOTT, the Female Physician, respectfully gives notice to her numerous friends, and the Ladies in general, that she has returned to Boston, from her visit to Europe, and re-commenced her profession, and has associated with her in the profession the MRS. HUNT, her former student; they may be found at No. 1 Spring Street, corner of Leverett Street, Boston. Having brought with her Herbs, Roots, and Essential Oils, not to be obtained in America, she will be enabled to meet diseases in their most fatal and dangerous stages. The many delicate complaints incident to the female frame, render any argument in favor of the propriety of Female Physicians unnecessary.

The Patent Medicated Champee Buds, will be administered to Ladies at any hour of the day. These Buds are medicated with different Herbs and Essential Oils to suit the diseases for which they are taken. The success which has attended the use of these Buds, will, it is hoped, lead to their introduction into every family. They are not only a cure, but also a preventive against chronic and contagious diseases, and have been found available in Rheumatism, Dyspepsia, Spinal affections, Hemorrhoids, &c. &c.

Mrs. Mott has set apart every Friday for the purpose of attending to the diseases of children, owing to the great number of applicants of that class.

No Gentleman can communicate with her except through a Wife or Mother.

Hours for seeing patients, from 10 in the morning until 6 in the evening. Letters from the country (post paid) will receive immediate attention. Family Rights for the Patent Buds can be had on application.

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Wholesale and Retail Clothing Establishment.

GOVE & LOCKE,

No. 60 Commercial Street, Boston,

(Opposite Eastern Packet Pier.)

CONTINUE to manufacture and keep on hand a general assortment of CLOTHING, both for citizens and seamen; also CLOTHES and COVERED HATS, together with a general assortment of BOOTS and SHOES, which they offer for sale, wholesale and retail, at the lowest prices, for cash or approved credit.

WHALEMEN SUPPLIED. 6m—Aug. 17

JOSIAH S. GALE,

No. 78 Court-st, 2 doors from Howard-st, Boston,

OFFERS for sale, at wholesale and retail, an extensive and prime assortment of HATS, CAPS, GLOVES, NECK STOCKS, SUSPENDERS, and such articles as are usually obtained at a Gentleman's Furnishing Store.

MINUTES FOR 1836,

JUST received and for sale by D. H. ELA, 19 Washington Street.

Nov. 16.

TERMS OF THE HERALD.

1. THE HERALD is published weekly at \$2.00 per annum if paid within two weeks from the time of subscribing. If payment is neglected after this, \$3.50 will be charged, and \$5.00 if not paid at the close of the year.

2. All subscriptions discontinued at the expiration of eighteen months, unless paid.

3. All the travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents to whom payment may be made.

4. All Communications on business, or designed for publication, should be addressed to the Editor, post paid, unless containing \$10.00, or five subscribers.

5. All biographies, accounts of revivals, and other matters involving facts, must be accompanied with the names of the writers.

We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunders standing or mistake.

Put

Vol. VII. No. 5

William C.

David F.

Office No. 19

FOR 21

BRITISH METHOD.

DEAR BROTHER—

has occurred in the most

recent refusal of the Am-

by the Christians of the

Slavery. That men, w-

spirit of Christ, and gove-